A PREFACE TO THE READER.

THE richeſt Crown, and higheſt glory of a people, is to be Gods Peculiar, related in Covenant-nearneſs to him, dedicated to his Praiſe, truſted with his Word, the only perfect Rule, guided in the alone way of Salvation, the true Religion; Religion ſhining in thoſe greater Beauties of Purity, Power, and Unity, ſtill that Purity being preſerved moſt tenderly, the Power held up eminently, the Unity maintained entirely, and to have all due proviſion made for this Crown, and Glory to deſcend, and ſettle upon Poſterity for ever.

To conſider how much of the fore-mentioned Glory hath dwelt in our Land, together with its gradual declining, great decay, almoſt departing; the hopes of Reformation given, and heightned, but ſoon diſappointed, ſadly turned into tears, confuſions, and ſuch vaſt evils, which once let in, have been ſo lengthened out: Above all, to

seriously view our present condition of sin, after sourest smartings, more abounding it spreads farther, roots deeper, rises higher, but comes daily nearer to a filling up of miseries in complicate distempers, imminent dangers, and so extreme difficulty of healing, settlement and security, our hearts cannot but break and bleed within us, to see Souls more precious than Worlds (whose price can never fall lower) to run unwonted higher hazards of utter undoing, the numbers among us either more setled in ignorance, or improved in prophaneness, fixed in meer civility and formality, without any Power of Godliness, or arrived at very Neutrality, and not a few (which we tremble to mention) under fearful Apostacy of damnable Heresies, vilest practises often also attended with hellish blasphemies; these Souls, all retaining their invaluable worth, and for ought can be known, possibility of saving, should they not have all endeavour of pulling them out of the fire; and if by Covenant-Obligation, and Sacramental-Dedication, they are Christs Propriety and Right, should not his Officers and Stewards strive to the utmost to recover them to the King of Glories use and service? yet these poor perishing ones, as to any effectual order for Instruction or Reformation, remain helpless.

Ah! that we could not go higher to the injuries and dissecurities of Religion it self, in those checks given to the progress, damps to the Power, wide breaches made in the Unity, and most daring attempts against the very Being and Reality, almost no Doctrine or practice escaping vain doubting, yea, impious vilifying and decrying; add that further danger of Opportunity and Temptation, either of shifting wayes and Religions, till the substance and foundation is over-turned, or for to shake

ſhake off profeſſion of Godlineſs, ſhut out the Knowledge, and ſit at home at doing nothing.

Beſides (which ſtill more endangers) many of the elder ſort, (who ſhould derive Religion to ſucceeding Times) by ſinful indifferency, are ready to let go their hold of the Truth, and moſt of the younger, either diſtracted at diverſities of Wayes and Opinions, or diſacquainted with the very principles of Chriſtianity, are never like to take ſure hold of it.

Oh that we had not to bewail the diſſatisfactions, diviſions, diſtances, and oppoſitions among Brethren of the ſame houſhold of Faith, and theſe ariſing chiefly from leſs and lower points and punctillioes, when in fundamentals, and the main, there is ſo great an accord; and to all we annex, the offence given the weak diſcouragements to commers in to godlineſs, juſt ſcandal to many at home, and in Forraign Nations, opening wide the mouths, and ſtrengthening the hands of Adverſaries againſt us, and the moſt (if not all theſe evils) ariſing chiefly from our uneſtabliſhment, as to Scripture and Goſpel Order.

Therefore when Souls are thus periſhing, Truth lies bleeding, diviſions continuing, enemies inſulting, dangers and difficulties not abating, and (which far tranſcends all that can be ſaid) the moſt precious and glorious Name of Chriſt ſo infinitely ſuffering: All this likewiſe, when our calamitous condition is not utterly hopeleſs, but like the patient languiſhing, not from utter defect of remedy, but want of the Phyſitians willingneſs to joyn together, ſtudy the caſe, and apply the cure. For theſe things our hearts melt, and eyes mourn, till the Lord look down from heaven and help: But when all looking, bewailing, pities and prayers can

little avail, without endeavours of redreſs in a right way firſt received, and then unanimouſly carried on, for which the conceived expedient, is a Brotherly Aſſociation, long ſince in our thoughts, and already begun by others, godly learned, in divers Counties; others of different judgement, in point of Church-Government, ſhewing the hitherto hindred Union, to ariſe, not ſo much from difference of principles, inconſiſtent with Union, as from defect of will and inclination, and this from a grand failing in Brotherly Love.

Therefore laying aſide all private reſpects, and carnal intereſts, and reſigning our ſelves wholly up to the Lord, we reſolve in his ſtrength, according to what we have attained, to unite together for carrying on the work of Reformation, and diſcharge of our duties, in our reſpective places, and not only an Aſſociating in this particular County, but correſpondency with our Brethren in other parts of the Nation, yet hereby, not binding up, and limiting our ſelves from further improvement of Union, which we hope the Lord will teach and ſtabliſh in his time Univerſally.

And for an Introductive to the work in hand, and freeing our ſelves from imputed Innovation in the Doctrine of Religion, we declare, that as all way formerly we have owned, ſo we do, (and by Chriſts aſſiſtance) will ever own, and maintain the form of wholeſome words, contained in the Scriptures, of the Old and New Teſtament, in the conſtantly received ſenſe of the Orthodox Churches of Chriſt, expreſt more eſpecially (as to the Fundamentals of Faith) in that moſt Ancient and Univerſal received Creed, called the Apoſtles, in the therewith agreeing famous *Nicene* Creed, and that notable Creed of *Athanaſius*, to which (we might add thoſe excellent

excellent Creeds of the Great Councils of *Conſtantinople*, *Epheſus*, *Calcedon*, and others) likewiſe we declare our owning, and reſolution to own and maintain the whole Body of Proteſtant Reformed Doctrine, ſo far as it is joyntly held forth in their Confeſſions of Faith, and in our Engliſh Articles, the Articles of *Ireland*, 1615. And in the late Confeſſion of Faith, by the Aſſembly of Divines, ſo fully and excellently ſet forth; and having it, (as to the matter it ſelf) long ſince impreſt on our thoughts, which ſome pious and prudent Brethren have publiſhed for the Baſis and ground of their Aſſociating work, we think it no diminution, but honour (if not duty) to tread in their exemplary Chriſtian, and peaceable ſteps, ſhewing our ready concurrence with them in building on the ſame Foundations, which are theſe enſuing Rules.

THE

The *Agreement* of the Associated *Ministers* of the County of *Essex*.

1. THat in the exercise of discipline, it is not only the most safe Course, but also most conducing to brotherly Union, and satisfaction, that particular Churches carry on as much of their work with joynt, and mutual assistance, as they can with conveniency, and edification: and as little as may be in their actings, to stand distinctly by themselves, and apart from each other.

2. That where different principles lead to the same practice, we may joyne together in the same practice, reserving to each of us our own principles.

3. That where we can neither agree together in principles, nor practice, we agree to beare with one anothers differences, that are of a leße and disputable nature, without making them a ground of division among us.

Yet notwithstanding we do not thereby bind up our selves from endeavouring to informe one another in those things, wherein we differ; so that it be done with a spirit of Love and Meeknesse, and with resolution to continue brotherly Amnuity, and Association, though in those particulars our differences should remain uncomposed.

Upon theſe grounds we agree as followeth.

1. BEing each of us in our hearts perſwaded of our own particular Call by Chriſt unto the Goſpel Miniſtry, and that we are entruſted, and imployed as Embaſſadors, Stewards, Overſeers, Guides, Watchmen and Labourers in his Church, and Vineyard. We reſolve through his help ſincerely and conſtantly, both to endeavour the fulfilling of this our Miniſtry; and to labour in all things, that the Miniſtry be not juſtly blamed, that ſo we may promote the glory of God in ſaving the precious ſouls committed to us.

2. We reſolve (through the grace of Chriſt) to contend dayly to the comprehenſion of that Miniſterial Knowledge and Wiſdome, whereby we may underſtand our way, and to ſtudy more, and ſtrive after that excellent Wiſdome, and Art of winning ſouls, and likewiſe the putting on, growing in, and exerciſing of that Love, Faithfulneſſe, Compaſſion, Humbleneſſe, Meekneſſe, Long-ſuffering, and ſuch other graces, Chriſt eſpecially enjoyns for the due diſcharge of our great truſt.

3. We reſolve to endeavour the attaining thoſe high ends the Miniſtry is appointed unto, by all ſuch wayes the Scripture requires, and allowes: As by preaching, Chatechizing, private inſtructing of, and conferring with our people, viſiting the ſick, and exemplary walking: Together with diſpencing the Sacraments, Church-Government, and Brotherly Union for mutuall Aſſiſtance, and better carrying on the Work of Chriſt.

1. In preaching, we agree to hold forth to our hearers, the Word of Life, and the whole Councel of God therein contained, clearly and plainly to their apprehenſions, cloſe and home to their Conſciences, and hearts by Doctrine, Inſtruction, Confutation, Exhortation, Reproof and Comfort in ſuch manner as the Scripture preſcribes, and according to that wiſdome and opportunity the Lord affords.

2. In Catechizing, we agree to make uſe of the ſhorter Catechiſme made by the Aſſembly, which we reſolve to go through at leaſt once in the year.

3. In

3. In private Inſtruction, and Conference, we agree, as our ſtrength, and labours will permit: and our people ſhall offer us occaſion (which we earneſtly deſire they ſhould) we will inſtruct them privately, and conſer with them of the things of God, and their ſouls, in that way each of us ſhall judge moſt expedient for Edification.

4. In viſiting the ſick, it being our peoples duty in caſe of ſickneſſe, according to that Rule of the Apoſtle *James* 5. 14. *To ſend for Elders*, We agree, to go to thoſe, who ſhall ſend for us, (unleſſe the caſe be ſuch, as will not ſtand with our publike work) and then we will deale with them, ſincerely, plainly, and effectually, as God ſhall enable us concerning their ſouls condition, and eternal ſalvation.

5. Becauſe everie Miniſter of Chriſt is to be an example in converſation to his Flock. To ſeale his Doctrine by his Exemplarie doing.

Therefore we reſolve through Chriſt to have an eſpecial care that our lives be not deſtructive to our Doctrine, but a Confirmation of it, and thereby an Inſtigation to our people to follow us in that we follow Chriſt,

2. Being we are in Scripture enjoyned to love all men; and ſo much as in us lieth, to follow peace; but eſpecially to evidence both peculiar love to all the godly, and ſuch as walk as becometh the Goſpel, and likewiſe to delight in their Societie. Therefore we ſhall endeavour in our own converſe to demeane our ſelves accordingly: Yet not any way denying, or with-drawing charity, civility, helpfulneſſe, and duty in any ſort due to the ſcandalous, and ſuch as walk inordinately.

Seeing prophaneſſe, ſuch as Swearing, breaking the Lords Sabbath, togethe with Uncleanneſſe, Ryot, Drunkenneſſe, and the like enormities, are ſo abominable to God, and his Saints, pernicious to the practiſers, and oft ſo miſchievous to others that behold them, we reſolve beſides the publike reproving them, to endeavour their ſuppreſsing among our people, ſo farre as will ſtand with our calling and conveniencie.

Reforming Congregations.

1. BEcauſe Reforming Congregations, and preſerving them being Reformed, depends ſo much upon ſetling that Order and Government, which Chriſt requires in his Word; therefore we ſhall uſe our beſt endeavours to inform our people of the nature, neceſſity, and excellency of this Scripture-Order, and perſwade them to a willing agreement with us; namely, in ſuch things which are clearly held forth in Scripture, and to which we our ſelves do all agree, which (though not to every circumſtance) yet for the ſubſtance, we ſhall ſet down in due place hereafter.

2. We agree, that every one who profeſſeth Faith in Chriſt, and hopes for Salvation by him, ought to joyn himſelf as a Member to ſome one or other Viſible Church where the Word of God is truly preached, and the Sacraments are duly adminiſtred, and that it is moſt agreeable to order and edification for thoſe that dwell together in one place, to joyn together as Members of the ſame particular Church; and that a peoples meeting together ordinarily, to attend upon the publike worſhip in one place, & ſubjecting themſelves to the Ordinances of Chriſt therein diſpenced, is a real expreſſion of their conſent and agreement, to joyn as Members to that Church: Yet becauſe we conceive the more expreſs this Agreement and Conſent is, the more fully it puts us in mind of our mutual relation, and ſtirs us up the more to the performance of our reſpective duties to each other; therefore we have hereunto annexed a profeſſion of Aſſent to the Fundamentals of Faith, by way of Explication of the Creed, called the Apoſtles, which we all own, and will maintain: Likewiſe a profeſſion of Conſent to the tearms of the Covenant of Grace, which alſo we all freely agree unto; and both theſe, we conceive, may not unfitly be uſed (if not in the expreſs words,) yet at leaſt as to the ſubſtance of them) either at the Sacrament of Baptiſme, and the Lords Supper, or on other occaſions, as prudence ſhall direct.

And we alſo engage for our ſelves, to endeavour the ſettlement and practiſe of that Church-Order and Government, the Scriptures

ptures warrant for admonition, reproof, and other Church-cenſures, hoping that our people alſo will agree with us in the things fore-expreſſed, as being not only lawful in themſelves, but ſo conducing to the Churches Union and Reformation, Miniſters encouragement, and mutual edification.

Baptiſme.

1. WE agree, that not only thoſe who do actually profeſs Faith in Chriſt, and obedience to him, but alſo the Infants of one or both Believing Parents, or Parents that are Church-members, are to be Baptized: But we ſhall not Baptize the Children of ſuch as are ſtrangers to us, until we have had perſonal conference with them; and the like conference we will endeavour with ſuch Parents, who offering to us their Children to be Baptized, are either ignorant of the grounds of Religion, or ſcandalous in Converſation.

2. Becauſe ſome Brethren of the Aſſociation judge it meet, when a Parent ignorant of the grounds of Religion, or ſcandalous in Converſation, offers his Child to be Baptized, that the Ordinance may be ſo born, till that ignorant Parent get competent Knowledge, or the ſcandalous do teſtifie ſerious Repentance: Therefore for preſerving Unity amongſt us, we agree, that none of us of different judgements, from ſuch Miniſters, will over-haſtily Baptize the Child of ſuch a Parent, till firſt we underſtand the caſe from any ſuch Miniſters that ſo defer Baptizing; and if then we think fit to Baptize, yet firſt we will render our Reaſons to them for ſo doing, which alſo we ſhall not be unwilling to ſubmit to the cenſure of the Aſſociation.

3. We alſo agree, to adminiſter Baptiſme publikely, and in the moſt ſolemn manner, and therefore to perform it ordinarily on the Lords Day, or upon ſome other day of Preaching the Word; or at leaſt when the Word by ſome Expoſition, or Exhortation, may accompany the Ordinance: and likewiſe (ſo far as may be) to avoid private Baptiſme.

The Lords Supper

1. WE agree, (according to Scripture Warrant, the general Judgement and Practice, both of the antient, succeeding, and present Churches of Christ; (with which the *Rubrick* before the Communion, in divers passages of it; and the Confession of Faith, the larger Catechisme, and form of Church-Government, made by the Assembly concur) that the Church-Guides should still put a difference in their Admissions to the Lords Supper, between the evidently worthy, and unworthy encouraging, and furthering the one to, and in a frequent partaking thereof; but warning, and not suffering the other to profane the Ordinance, endanger their own Souls, and give scandal to other Christians. And seeing Church-Rulers are apt to fail in their duty, either from too great severity, ridgidly excluding the competently fit, or by inadvertency, over-facility, or fear, promiscuously admitting such, who on prudent and moderate Tryal, would appear unworthy: Therefore we resolve, as to encourage good Christians to an often coming to the Lords Supper, so not to admit such to it, who appear unfit: Namely,

1. Those that have not a competent Knowledge in the principles of Religion.

2. That are not of an unblameable Conversation.

And if some of us require more positive signs of Grace in persons that come to the Ordinance, it shall be no breach of Union among our selves.

Competent Knowledge.

BEcause a total, or gross ignorance in the principles of Christianity, cannot consist with saving Faith, found Repentance, coming up to the terms of the Covenant of Grace, of which this Sacrament is a Seal; neither with that discerning the Lords Body, and such self-examination, as is necessary to worthy partaking.

But

But that persons thus ignorant, must needs miss of benefit by this Ordinance, and meet with a Curse, instead of a Blessing.

Therefore we shall not admit any, that on Tryal are found such, till Competent Knowledge be attained.

That we may therefore proceed more clearly, and with less inconveniency to any, we will not give the Rule our selves for this Tryal, but either express our concurrent sense and approbation of that direction, being very full and plain, which the Assembly in their form of Church-Government offers, yet not limiting any strictly, or solely to it.

Their words are these:

All such persons, who shall be admitted to the Sacrament of the Lords Supper, ought to know that there is a God, that there is but one Everlasting and true God, Maker of Heaven and Earth, and Governour of all things; that this only true God, is the God whom we worship, that this God is but one God, yet three distinct Persons, the Father, Son, and Holy Ghost, all equally God. That God created man after his own Image, in Knowledge, Righteousness, and true Holiness, that by one man Sin entred into the world, and Death by Sin, and so Death passed upon all men, for that all have sinned, that thereby they are all dead in trespasses and sins, and are by Nature the Children of Wrath, and so lyable to Eternal Death, the wages of every sin.

That there is but one Mediator betwixt God and Man, the Man Christ Jesus, who is also over all, God blessed for ever, neither is there Salvation in any other.

That he was Conceived by the Holy Ghost, and Born of the *Virgin Mary*, that he died upon the Cross to save his people from their sins, that he rose again the third day from the Dead, ascended into Heaven, sitteth at the right hand of God, and maketh Intercession for us, of whose Fulness we receive all Grace, necessary to Salvation.

The Rubrick at the end of the Confirmation formerly mentioning the Curats Duty, of taking account what Children could say the fore-mentioned Catechisme: Add these words,---And there shall none be admitted to the Holy Communion, until such time as he can say the Catechisme, and be confirmed; where the Catechisme is made the Rule of Tryal of Knowledge, in first admission to the Lords Supper; and that saying the Catechisme, when Children but six or seven years old may rehearse it, yet cannot understand it, nor examine themselves, must therefore be a saying of it, with understanding the meaning and sense, of which the Curate must take notice, before he admits to that Ordinance.

That

That Christ and his Benefits are applyed only by Faith; that Faith is the gift of God, and that we have it not of our selves, but it is wrought in us by the Word, and the Spirit of God.

That Faith is that Grace whereby we believe and trust in Christ for remission of sins, and Life Everlasting, according to the Promises of the Gospel; that whosoever believeth not in the Son of God shall not see Life, but shall perish eternally.

That they, who truly repent of their sins, do see them, sorrow for them, and turn from them, to the Lord; and that except men repent, they shall surely perish.

That a godly life is conscionably ordered according to the Word of God, in Holiness and Righteousness, without which no man shall see God.

That the Sacraments are Seals of the Covenant of Grace in the Blood of Christ; that the Sacraments of the New Testament, are Baptisme, and the Supper of the Lord; that the outward Elements in the Lords Supper, are Bread, and Wine, and do signifie the Body and Blood of Christ crucified, which the worthy Receiver by Faith doth partake of in the Sacrament, which Christ hath likewise ordained for the remembrance of his Death, that whosoever eateth and drinketh unworthily, is guilty of the Body and Blood of the Lord; therefore that every one is to examine himself, lest he eat and drink Judgement to himself, not discerning the Lords Body.

That the Souls of the Faithful after death, do immediately live with Christ in Blessedness, and that the Souls of the Wicked, do immediately go into hell torment; that there shall be a Resurrection of the Bodies, both of the Just and Unjust, at the last day, at which time all shall appear before the Judgement-Seat of Christ, to receive what they have done in the Body, whether it be Good, or Evil; and that the Righteous shall go into Life Eternal, and the Wicked into Everlasting Punishment.

3. Because some persons, through want of Education, weakness of apprehension, bashfulness, and other impediments, are unable to express their minds in fit and composed words, and yet others by roat, can easily speak more than they understand; we will therefore use the most familiar means, by easie questions and discourse, to discern the meaning of such, not taking any for ignorant, for want of apt expressions, nor accepting every one for compe-

competently knowing, who verbally can recite the fore-mentioned particulars, but so far as we can discover, we will make their ignorance, or knowledge it self, the ground of our proceeding.

Unblameable Conversation, and Scandal.

1. SCandalous sinners, we agree, cannot be admitted to the Lords Supper, without great sin, and judgement to themselves, danger by their example, of leavening the whole lump, defiling the Ordinance, and very great dishonour to Christ; therefore we resolve not to receive any of what degree or quality soever, that is proved such, before satisfaction be given the Church, by evidence of serious Repentance.

2. We will not reject any from our own private apprehensions, and suspitions, or others bare report, but where the matter of fact shall have some evident proof.

3. Because all sinners are not of a like evil, nor of a scandalous nature, therefore we shall distinguish of such sins, and accordingly proceed.

4. We agree, that no person ought to be judged scandalous for sins of such meer infirmity, and daily incursion, that all the Saints daily are subject to mourn for, and strive against.

5. But such we agree are scandalous persons, who continue in any course or way of open wickedness whatsoever, and particularly are evidently guilty of any of those wayes of sin, mentioned in Scripture as marks and characters of wicked persons, being utterly inconsistent with Holiness, saving Faith, true Repentance, new Obedience, and coming up to the terms of the Covenant of Grace, sealed by this Sacrament, and thereby appearing in open rebellion against Christ the Ordainer of it, such as Idolaters, Sorcerers, Fornicators, Drunkards, Lyars, and any such kind of evil livers.

6. We agree, that a person is scandalous, by not only a way, or course of open wickedness, but likewise by any one single act, or work of manifest wickedness, whereby the people of Christ have that evil example set before them, and may be drawn into the like Rebellion and disobedience against Christ; such as a single act of Fornication, Drunkenness, Blasphemy, Idolatry, or any the like immorral and flagitious act.

To this we add (for further evidence) that innumeration of scandals by the Assembly in their Church-Government. The words are as followeth.

All Scandalous Persons hereafter mentioned, are to be suspended from the Sacrament of the Lords Supper; that is to say; all persons that shall blasphemously speak, or write any thing of God, his holy Word, or Sacraments; all Renouncers of the true Protestant Religion, professed in the Church of *England*; and all persons, who shall by preaching, or writing, maintain any such Errours, as do subvert any of those Articles, the ignorance whereof doth render any person excluded from the Sacrament of the Lords Supper; an Incestuous person, an Adulterer, a Fornicator, a Drunkard, a prophane Swearer, or Curser, one that hath taken away the life of any person maliciously; all Worshippers of Images, Crosses, Crucifixes, or Reliques; allthat shall make Images, or Pictures of the Trinity, or of any person thereof; all Religious Worshippers of Saints, Angels or any meer creatures; any person that shall profess himself not to be in charity with his Neighbour; all persons in whom malice appeareth, and they refuse to be reconciled; any person that shall challenge any other person by word, message, or writing to fight, or that shall accept such challenge, and agree thereto; any person that shall knowingly carry any Challenge by word, message, or writing; any person that shall upon the Lords Day use any Dancing, playing at Dice, or Cards, or any other Game, Masking, Wakes, Shooting, Bowling, Playing, playing at Foot-ball, Stool-ball, Wrestling, or that shall make resort to any Playes, Interludes, Fencing, Bull-baiting, Bear-baiting, or that shall use Hawking, Hunting, or Coursing, Fishing or Fowling; or that shall publikely expose any wares to sale, otherwise then is provided by an Ordinance of Parliament of the sixth of *April*, 1649. Any person that shall travel on the Lords Day without reasonable cause; any person that keepeth a known Stew, or Brothel-house, or that shall solicite the chastity of any person, for himself, or any other: any person, Father or Mother, that shall consent to the Marriage of their Children to a Papist; or any person that shall marry a Papist; any person that shall repair for any advice to any Witch, Wizard, or Fortune-teller; any person that shall menace, or assault his Parents, or any Magistrate, Minister, or Elder in the execution of his office; any person that shall be legally attained of Barrotry, Forgery, Extortion, or Bribery.

6. We

6. We likewise agree, that there are scandalous Omissions, as well as Commissions, for which such as are guilty of them, till their Repentance testified, and satisfaction given to the Church, they ought to be debarred from the Sacrament.

1. Of this sort we judge all voluntary and customary Omissions, open, and manifest to the Church of that worship injoyned Christians, as their homage to their Lord Christ for honouring him in the eyes of others, and conducing to their Union and Communion with God in Christ, in effectual Calling, Conversion, and Edification to perfection.

2. Such we judge also scandalous Omissions, which are ordinary and open neglects of such duties, whereof we have particular patterns, and practises of the Saints, recorded in the Word, grounded on general precepts, and having a moral and general equity in them, and so carrying a force and virtue of a Command, though not expressly enjoyned in Scripture.

3. We agree also the e are scandals of Omission, respecting duties of the second Table, such as manifest, and voluntary neglects of performing those duties to our Neighbours, *Thus the* Rubrick *before the Communion; in these words; If any be an open and evil liver, so that the Congregation by him is offended, or have done wrong to his Neighbour by deed, or word, the Curate having knowledge thereof, shall advertise him, in any wise, not to presume to the Lords Table, until he have openly declared himself to have truly repented, and reformed his former life, that the Congregation may thereby be satisfied, which afore were offended, and that he have recompenced the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, so soon as conveniently he may. The same Order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign, not suffering them to partake of the Lords Table, until he knows them to be reconciled. And if one of the parties at variance be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that himself hath offended, and that the other party will not be perswaded to godly Unity, but remain still in his frowardness, the Minister, in that case, ought to admit the penitent, and not him that is obstinate.*

Thus the Primate of Armagh, *Doctor* Usher *in his Reduction of Episcopacy, lately set out by Doctor* Barnard, Prop. 1. *in every Parish, the Rector or Succumbent Pastor, with the Church-Wardens and Sidts-men, may every week take notice of such as live scandalously in the Congregation, and if by no such admonitions, and reproofs, as their offence deserves, they cannot be reclaimed, they may be presented to the monethly Synod, and in the mean time debarred by the Pastor from access to the Lords Table.*

touching the saving of life, estate, liberty, and such high concernments in present danger and hazard, yet are wilfully neglected, when there is ability and opportunity of their being performed.

7. But for the more full enumeration of scandals, we agree to refer it to determination in our Meetings of Association.

8. We agree, not to admit to the Ordinance any such, who are not only guilty of the fore mentioned scandals, but of any other evil of like nature and quality, until they have given sufficient evidence of their repentance, which must not be slight, and meerly verbal, but serious, so far as may be judged by us.

9. We resolve to use great caution, concerning sins that make men lyable to the Law, as to their lives, liberties, estates, or any other case not provided in this agreement.

10. We resolve not to admit any to the Sacrament, but such a one that hath been first declared to those with whom he is to communicate, that if any of them can object, and prove duly any thing against him, whereby he appears unfit to receive, that party may be kept from the Ordinance, till the Church or Congregation receive satisfaction.

11. We agree to require of all Governours of Families, that come to this Ordinance, to bring and keep their families under Catechizing, and to see they learn and understand the Principles of Christianity; and if they cannot instruct them themselves, to bring them to us to be instructed.

12. If any person that hath been admitted to the Lords Supper, shall at any time hereafter prove scandalous in Conversation, we will not receive such a one to the Sacrament, till he testifie Repentance, and satisfie the Church.

13. We resolve to take notice of such, who formerly have been admitted to the Lords Supper, and absent themselves from it, and to enquire into the reasons of their absence, and accordingly we will deal with them as we find just cause, that neither Christs Ordinances may seem to be despised, nor opportunity of doing good to their own souls neglected.

14. We agree, to be very cautious of admitting such of other Congregations, that occasionally offer themselves to receive the Lords Supper with any of us, that so no just offence may be given thereby, either to godly Ministers, or Congregations from which they come, neither to our own people that joyn with us in that Ordinance.

15. We

15. We agree, not to admit any to this Sacrament, that are members of other Congregations, without either a Teſtimonial from their Miniſter of their orderly walking, or that we can be aſſured both of their fitneſs for the Ordinance, and their not rejecting the fellowſhip of that Congregation, whereof they be Members.

16. We agree, when in any of our Congregations, ſuch as are rightly qualified for receiving the Lords Supper, ſhall be ſo few, as not to make up any competent number to joyn together in that Ordinance; we will then adviſe with the Aſſociation concerning the beſt expediency, as to uniting with ſome other Congregation, for that preſent neceſſity, yet only until that impediment ſhall be removed.

Government in particular.

1. WHereas we all agree, that every Miniſter of Chriſt is made by him a Ruler in that Congregation, or Church to which he is called: And many of us think according to Scripture, and the way of divers Reformed Churches, there ſhould be ſome adjoyned to aſſiſt him in Government, called, Ruling Elders: Yet divers of us alſo are diſſatisfied, as touching ſuch Elders, but all of us alſo conceive it meet, and a Miniſters Wiſdome, to ſee with more eyes than his own, and have the beſt help he can, both to acquaint him with the Converſation of his people, and to aſſiſt him in matters of concernment, that cannot ſo ſafely or conveniently be done by himſelf alone: Therefore we agree (as we ſhall ſee it feiſable and fit, in reſpect of our people, to deſire the aſſiſtance of ſome godly and diſcreet perſons of our reſpective Congregations, both for the acquainting us with the Converſations of our people, and to be preſent ſometimes at leaſt with us as witneſſes of our due, and equal proceeding, both in dealing with ſuch as offer themſelves to the Lords Supper: And likewiſe in caſe of ſome admonitions to be given to offenſive walkers; yet it ſhall be no hindrance to the work of Union, for any of us to do, as he is beſt perſwaded in his own judgement, and may more conduce to peace and Edification.

2. We agree, that for the Exerciſe of Government in our particular Congregations, it is to be managed by thoſe that ruſe over them in the Lord, and that therefore the Examination and Determination of things, in point of admiſſions to Ordinances, and refuſals together, with other Church acts, as ſhall be performed and mannaged by them, yet not without notice given to the people, of what in matters of general concernment and conſequence, is determined by them; that if any can upon grounds out of the Word object any thing, their ſatisfaction may be endeavoured, or the matter forborn.

3. In theſe, and all ſuch caſes, wherewith the people are made acquainted, we agree, according to Scripture Rules, practice of the Churches, and all Societies rightly ordered, there muſt be one to govern the matter of ſpeech, and ſilence, of which the Paſtour or Miniſter is to take care that order be maintained.

4. We agree, that to heal offences, and remove ſcandals out of the Church, Chriſt hath provided the remedy of admonition of offenders, and other Church-cenſures, to which there ought to be no proceeding, but in caſe of known offence, and ſuch as cannot be healed without cenſure; and offences, being ſome of them private, others publike, they require a proceeding according to their nature and quality.

5. In private offences, or ſcandals of one Brother againſt another, known if to more than the brother, yet but to few, we agree, that as Chriſtian Inſpection, and watchfulneſs over each other, muſt not degenerate into imprudent, raſh, and uncharitable prying into others failings, ſo Brotherly Admonition may not at any time become unadvited, and unwarrantable medling; therefore we are in proceedings of this ſort to follow, as other Scripture Rules, ſo eſpecially that Rule, *Mat.* 18. 15. *If thy Brother, &c.* which offence or treſpaſs we underſtand, not to be meant by our Lord, of ſuch humane infirmities, that all men, even the beſt Saints on earth, in this ſtate of imperfection, continually fall into; nor of ſuch ſmaller faults or injuries, which Chriſtian prudence, love, and peaceableneſs, require an over-looking and paſſing by, but the offence there grounding the admonition is a greater evil, endangering the ſoul of the doer, ſcandalizing the Brother ſeeing it, and lying as a ſtumbling ſtone in his Chriſtian courſe, and ſuch a ſin, that for the nature of it, is fit, in caſe of ineffectuallneſs of admonition, to be brought before the Church.

6. Be-

6. Besides this Ecclesiastical Admonition, we yeeld there may be other Charitative Admonitions, which must not proceed to Ecclesiastical censure.

7. Therefore for our own particulars, we shall be very tender and cautious, what either we our selves do, or encourage others unto in this case, but on such grounds as the Word will sufficiently warrant.

8. The offence or scandal against a Brother, being more than a meer humane infirmity; the offending *Brother*, by the Rule of Christ, ought to go to his *Brother* offended, and declare his Repentance to him, who thereupon is to forgive him; but if the Offender neglect that duty, the *Brother* offended, is to go personally to him, and tell him his fault between themselves alone; and if by that admonition the offence be healed, and the Brother gained, it is to be concealed for the future.

If he hear not this first admonition, the party offended is to take to him two or three witnesses, and if he then hear at the second admonition before witnesses, the matter ought to be kept secret by both the Admonisher, and the Witnesses; but if he again hear not before Witnesses, then the matter is to be told to the Church, which though some understand of Church-Rulers, others of the Church of a particular Congregation, yet all do agree, that for order and decency, the Accusation must not first be brought to the whole Congregation, but to the Rulers, or Over-seers; and therefore we resolve not to countenance the bringing of any such matter before the Congregation, till those that are set over them in the Lord, have first been acquainted with it, to whom belongs also the giving of all publike admonitions, if afterward the aforesaid party upon proof of sin be admonished by the Church, and he hear not the Church, but is obstinate in the sin, then he ought to be accounted as an Heathen man, and a Publican, and excluded the Church.

Publike Scandal.

1. WE agree, that a private Scandal, by obstinacy added to it against private admonition, and thereupon told,

told, and proved to the Church, especially by that further obstinacy against the Churches following admonition, becomes a publike scandal, but properly a publike scandal, is that which its own nature at the very first is publike, open, notorious, known to many, if not to the whole Church, in which case the former proceeding by a private gradual admonition, is not requisite nor proper, but the Church, when an offence is thus publike, ought immediately to deal with it according to the nature of the offence, either by the less censure of admonition, when the Scandal is less, which admonition may be once, or oftner, as need shall require, or by the greater Censure of Excommunication, when the scandal is greater and heinous, wherein we resolve faithfully to endeavour the discharge of that duty shall be incumbent on us.

2. If the party offending after due proceeding, shall manifest Repentance, and satisfie the Church, he is to be received into fellowship again.

3. To the satisfaction of the Church is required more evidence of Repentance after some greater sin is committed, or in case of relapsing readily into the same sin, for which he hath declared Repentance before the Church, or falling into some new scandalous evil, after a former censure, and re-admission into Communion, then in other cases. Therefore we agree to be very cautious and circumspect herein, that there be not an over-hasty re-admitting of any such, till due tryal of Reformation be made in some competent measure of time.

4. When an Offender is under Church-Censure, though the former Christian-Fellowship be denied to him, yet ought there to be all due wayes used to reduce him to Repentance towards God, and former Fellowship with the Church, as being a Member or person under cure. Therefore we resolve so long as opportunity and hope remain, to do our best endeavours (when any Member of our Congregations shall come under the Censure) for the Recovery of such out of Satans Snare, and reducing them to the obedience of Christ, and his Churches Fellowship.

5. Whereas such Members of the Church born and Baptized in it, (by vertue of the Covenant of their Parents, and so received into it) have many priviledges, which others not Church-Members have not, as their being in Covenant with God, having the Seal of the Covenant of Baptisme upon them, and so if they

are

are not Regenerate, yet are in a more hopeful way of attaining Regenerating Graces, and all the ſpiritual bleſſings, both of the Covenant and Seal; and are alſo under Church-watch and overſight, and conſequently ſubject to ſuch Goſpel-order, as may conduce to their ſpiritual good: Therefore we agree, to endeavour to perform what we judge our duty towards them accordingly, as God ſhall afford us power and opportunity.

Brotherly Union, and Aſſiſtance.

1. BEcauſe we judge it lawful and neceſſary for Members of divers Churches, in ſundry caſes of common concernment, and greater weight, to hold correſpondence and communion together, we agree to aſſociate our ſelves, and keep frequent meetings together, as occaſion ſhall require.

2. We agree, that whereas Synods and Councils, wherein divers ſeveral Churches meet for matters of common concernment, and greater importance, may Miniſterially determine and order ſuch things according to the Word of God, ſo their determinations and orders being conſonant to it, are to be received with reverence and ſubmiſſion, not only for the agreement with the Word, but for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word, any of us ſhall receive from the Brethren in their meetings of Aſſociation with us.

3. If in our Aſſociate Meetings any thing propoſed, ſhall ſeem leſs convenient to any of us in particular concerned, yet if it be not evidently contrary to the Word of God, we reſolve to yeeld to it, rather than to break peace, and to give an evil example of diſorder by our diſſenting.

4. If any Miniſter, or particular Church, ſhall obſtinately, after many endeavours, much waiting and patience, reject the counſel or admonition of the Aſſociation, in things manifeſtly agreeable with the Word of God, then we reſolve to withdraw from that Miniſter, or Church, the Right Hand of Fellowſhip.

5. There being ſeveral matters of concernment, wherein we may need the advice and help, not of one Aſſociation only, but the general Aſſociation of the whole County: Therefore we agree to have divers Aſſociations, ſome particular, others

more general alſo of the whole County, where matters moſt weighty, and that cannot be determined in the leſs, may be debated, and receive advice and direction in the greater.

6. We agree to diſpoſe of our ſelves into divers diviſions, each diviſion conſiſting of ſuch a number, as may conveniently meet together at fit times, and places, for conſulting and ordering ſuch matters of conſequence, which ſhall be propounded according to ſuch Rules as are hereafter expreſſed.

7. We agree for furtherance of deſired general Union, and to ſhew our readineſs, to give all due ſatisfaction, concerning the proceedings in our Aſſociations, that we purpoſe not to exclude all thoſe which are Members of our Congregations, to chuſe and ſend (if they think meet) one or two fit perſons among them, to be preſent at our Meetings, held either in their own diviſions, or for the County in general.

8. It being agreeable to order, and conducing to Edification (as is expreſſed in the ſecond General Propoſition) for thoſe that dwell together in one place to joyn together as Members of the ſame particular Church or Congregation; and it having been an occaſion of difference among Brethren to receive Members out of other Churches or Congregations than their own. Therefore for the future, we agree, not to receive into our Churches or Congregations, thoſe that live in other Congregations, except firſt they have no Miniſter of their own; or ſecondly, one that is ſcandalous; or thirdly, one that hath not competent ability for the Miniſtery: Fourthly, except any Miniſter himſelf ſhall be willing, that ſome of his Congregation ſhall joyn to another Congregation or Church, tendring his Reaſons to be approved firſt by us in our Aſſociation, who upon the referring the matter to us, will not be rigid againſt any expediency, that may be with a manifeſt doing of injury, and breaking peace and unity.

9. We reſolve (ſo far as any of us ſhall be intereſſed) to adviſe with the Aſſociation, concerning the juſtneſs or unjuſtneſs of exception made againſt Miniſters, in point of ſcandal, inability, or any other matter that may be alledged by any that deſire to be admitted Members into other Congregations, than where they live, conceiving, that neither people deſiring to depart from their Miniſters, nor yet Miniſters themſelves, with whom they deſire to joyn, are competent Judges in ſuch caſes; yet we agree, (if the exceptions

ons be approved by the Aſſociation) that it is fitteſt for the duties of mutual inſpection, and edification, together with the avoiding diſorder and offence for people to joyn themſelves to ſome near Congregation, that may be for the beſt conveniency, and where a godly able Miniſter is placed.

10. In caſe hereafter for peoples want of a godly able Miniſter, we ſhall admit any of them to be Members of our Churches, or Congregations: Yet when once a godly able Miniſter is placed in that Congregation, then will we ſeriouſly adviſe ſuch a perſon, whom in that caſe any of us have admitted, to joyn himſelf to that Miniſter, neither will any of us retain ſuch a perſon any longer.

Theſe three laſt Propoſitions, although for ſome ſpecial reaſons thus paſſed; yet becauſe they may ſeem to bear upon the parties in this agreement concerned, they will be reduced to a due moderation in our after Aſſemblies.

11. In caſe complaint be made of any Miniſter in Aſſociation with us, we the reſt of the Miniſters complained to engage to hear it freely, and impartially; and if any ſuch complaint be brought to the Aſſociation againſt any of us in particular, we do all engage freely to ſubmit our ſelves to the admonition, reproof, cenſure, or advice of our Brethren of that Aſſociation, particular, or general, yet not as encouraging frivolous quarrellers between Miniſter and people, neither being haſty to receive an accuſation againſt an Elder.

Excommunication.

THe Cenſure of *Excommunication* being in it ſelf ſo weighty, and concerning, and that wherein none can be too over cautious, and circumſpect, nor receive too great advice. Therefore we judge it very expedient, that conſultation be had with the Aſſociation in caſes of this nature, before the Sentence of Excommunication be declared in any particular Church, or Congregation, and accordingly we will not any of us either declare the Sentence of *Excommunication*, or give conſent for any other to declare it in our Congregations, or Churches, before advice firſt had from the Aſſociation, either the next particular Aſſociation, or when the weightineſſe of the matter requires the aſſiſtance of the general Aſſociation, unleſſe the caſe be ſo eaſie, and evident, that there needs no conſultation.

Yet we agree that whoſoever ſhall be duly caſt out of any one particular Church, we will look on that perſon, as caſt out of all Churches, and accordingly will decline fellowſhip with him, till he teſtifie ſerious repentance, and be received into the Churches communion again.

Ordination.

THe different perſwaſions among Miniſters, and People, about the Call, and *Ordination* of Miniſters having been ſuch an occaſion of difference among Miniſters themſelves, diſtraction among people, diſadvantage to the free courſe of the Goſpel, offence to the weak, and opportunity to adverſaries, to advance their deſtructive deſignes againſt the reformed Religion, and agreement therein being ſo neceſſary, both for uniting our ſelves, and people together, joynt carrying on the work of Chriſt, and diſappointing the adverſaries of Religion, and Reformation: Therefore we hold forth this following accord for the preſent, and ſhall endeavour in our Meetings of Aſſociation all further, lawful and due agreement, as God herein ſhall guide us.

1. Seeing that Ordination of Men to the Miniſtry is an inſtitution of Chriſt ſo neceſſary, that in an ordinary way, none can preach as a Paſtor, or adminiſter the Sacraments without it, and becauſe Admiſſion, and Ordination of a Miniſter, is a work that cannot have too great care, and caution about: Therefore when a Miniſter is to be ordained among us, we agree, that ſuch as are of the Miniſters faithful, and able, be intruſted, and imployed in the tryal, and approbation of him, and in the work of Admonition, which Ordination (the moſt of us judge) to be that act of Miniſters, whereby a fit perſon, firſt duly tried, and approved by them, or ſome of them is ſolemnly ſet apart, and appointed to the Miniſtery, and ſent into the Lords work by ſuch acts, and in ſuch manner, as is peculiar, and proper for that ſetting apart, and appointing, and ſending, Namely by ſuch ſuteable prayer, with faſting, and laying their hands on him, as is according

cording to the Gospel, which laying on of hands, being the universal practice of the Church of Christ from the Apostles time to this present age, grounded on Scripture Rule, and Patterne, we earnestly desire, that all of us might unanimously, and constantly practice, when occasions are offered, we likewise for due, and more orderly proceeding agree, that when any person desires to be ordained a Minister amongst us, that he do apply himself to that particular Association, wherein he is to exercise his Ministery; and therefore the Moderator of that Association, assisted with some of the Brethren, appointed by the Association to joyn with him, shall take care that a due tryal be made of the persons fitness, according to the direction given by the Assembly in that case (or at least to the substance of it) and such Brethren as shall be chosen by that Association after the aforesaid tryal, and also approbation of him, shall ordain him in manner as is foreexpressed; and likewise in that place, and before that Congregation, where the party is to exercise his publike Ministery, unless for better conveniency some otherplace adjoyning (and to which the people he is to take charge of) may come, and be there present) shall be chosen that so both Minister and people may together be instructed in, and exhorted to their mutual duties.

We agree, though the most of us judge the way of Ordination should be performed, as is formerly expressed; yet if some Brethren among us are not at present throughly satisfied therein, we are willing to keep union with them, if that Ordination among them be performed by ordained Ministers, solemnly setting a pa t a person tryed, according to the substance of the directions of Tryal expressed, and appointing to the Ministery with sutable prayer, and fasting, and there shall be endeavour, (as is formerly provided,) of further Unity in practise in this particular in our associate meetings.

We will also seriously labour a Closu e in affection, as well as in judgement and practice, and to that end we resolve to lay aside all names, and terms of difference, forbearing so much as may be all such things which may occasion mistakes, jealousies, or dissatisfaction, and practising whatsoever may encrease and confirm Brotherly Union.

Lastly, in respect of the Civil State, we will avoid in our Asso-

eiate meetings, and otherwise all such things which may disturb or prejudice the quiet thereof, endeavouring, by what lies in our sphear and power, to promote the publike peace and welfare.

1. I Believe that there is one only true God, the Father, the Son, and the Holy Ghost, which are three distinct persons, and each of them God, and all of them that one and the same God, Infinite, unchangeable, Eternal in being, and all perfection.

I believe in God the Father Almighty,

2. I believe, that this God is the Fore-ordainer, Maker, Preserver, and Governour of all things, according to the Counsel of his own Will.

Maker of Heaven and Earth,

3. I believe, that God made man upright after his own Image, in Knowledge, Righteousness, and Holiness, who by transgressing the Law of his *Creator*, fell from that holy and happy estate, and brought himself, with his whole posterity, into an estate of sin and death.

4. I believe, that man thus fallen, not being able to deliver himself from this estate of misery; *God so loved the world, that he sent forth his only begotten Son, Jesus Christ*, who took to himself our nature, and became man, being conceived by the Holy Ghost in the Womb of the Virgin *Mary*, of her substance, and born of her, who being perfect God, and perfect man in one person, free from sin, even in his humane nature and life, having fulfilled all Righteousness, gave himself a Sacrifice for our sins, and a Ransome for us, by suffering the wrath of God, and the death of the Cross, to reconcile us to God,

And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, *suffered under* Pontius Pilate, *was crucified, dead and buried, he descended into hell, the third day he rose again from the dead:*

God, and being buried, yet so triumphed over death, that he rose again the third day, and afterwards ascended into heaven, where he now remaineth, ruling in equal power and Glory with the Father, and making Intercession for us, whence he shall come again at the appointed day to judge the World in Righteousness.

He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

I believe, that God the Holy Ghost, who proceedeth from the Father and the Son, hath fully revealed the truth, and will of God, contained in the Scriptures of the Old and New Testament, for a perfect, perpetual, and only Rule of Faith and obedience, and doth effectually apply to his Elect, by working Faith in them the saving benefits of that Redemption, purchased by the Blood of Christ, which precious benefits are dispenced by the same Spirit in the use of those holy Ordinances, which Christ hath instituted in his written Word, for the begetting and perfecting grace to be carefully observed till his second coming.

I believe in the Holy Ghost.

I believe, that this Holy Spirit dwelleth and worketh in all that are drawn to believe in Christ, who being united to him, the Head, maketh up one holy Catholike Church, which is his body, and members whereof, having fellowship with the Father, the Son, and Holy Ghost, by Faith, and with one another in love, do receive here on earth forgiveness of sin, with the life of Grace in Christ, and at the last Resurrection of the bodies of all men, shall for ever enjoy the life of glory with God in heaven, when the wicked shall go into everlasting punishment in hell.

The holy Catholick Church, the Communion of Saints, the forgiveness of sins,

The Resurrection of the Body, and life everlasting. Amen.

I do heartily take this one God, for my only God, and chief good, and I take this Jesus Christ for my only Saviour and Redeemer, and this Holy Ghost for my Sanctifier, by his grace giving up my self wholly to this one God, to love and obey him sincerely, and faithfully, according to all his Laws contained in the holy Scriptures, and all this unto the Death.

And also I consent, and resolve in the strength of Christ, to hold constant Communion with the Church of Christ in the pub-

like Worſhip of God, and to ſubmit to the Diſcipline and Government which Chriſt ordained for his own glory, and his peoples good.

And that I may have the opportunity of enjoying of theſe priviledges for the advancement of mine obedience, I reſolve, and promiſe to ſubmit to the Miniſterial Guidance and over-ſight exerciſed, according to the Rules of the Word in the Congregation, and to the Brotherly advice and admonition of Fellow-Chriſtians there.

Com-

Conſentimus omnes nos infra Scripti.

I Believe that there is one only true God, the Father, the Son, and the Holy Ghoſt, which are three diſtinct perſons, each of them God, and all of them that one and the ſame God; Infinite, Eternal, Unchangeable in being and all perfections.

I believe, *Mark* 9. 24. *And ſtraightway the Father of the child cryed out, and ſaid with tears, Lord, I believe, &c.*

That there is one only true God, *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord; *Iſa.* 44. 6. 1 *Cor.* 8. 4. There is none other God but one; and ver. 6. to us there is but one God, 1 *Tim.* 2. 5. Iſa. 44. 6. 1 Tim. 2. 5.

The Father, the Son, and the Holy Ghoſt, which are three diſtinct perſons, *Matth.* 28. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, & of the Son, and of the Holy Ghoſt 2 *Cor.* 13. 14. The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you all. Heb. 1. 3. John 14. 26. compared with 15. 26.

Each of them God, 1 *Cor.* 8. 4. There is none other God but one, *Rom.* 9. 5. Chriſt is over all, God bleſſed for ever. *Acts* 5. 3, 4. But *Peter* ſaid; *Ananias*, why hath Satan filled thy heart to lye to the Holy Ghoſt, &c. Thou haſt not lyed unto men, but unto God. 1 Cor. 8. 6. 2 Cor. 3. 17.

And all of them that one and the ſame God, 1 *John* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

Infinite, 2 *Chron.* 6. 18. But will God in very deed dwell with men upon the earth? Behold heaven, and the heaven of heavens cannot contain thee. Job 11. 7. &c. Pſa. 145. 3. with Pſa. 139. 7, 8, 9.

Eternal, *Deut.* 33. 27. The Eternal God is thy refuge, *Pſal.* 90. 2 From everlaſting to everlaſting thou art God.

Unchangeable, *Mal.* 3. 6. I am the Lord, I change not, *Jam.* 1. v. 17. With him there is no variableneſs, neither ſhadow of change. Exod. 3. 14.

Exod. 34. 56, 7. 1 Chron. 16 27. with 29. 11 Matt. 5. 48. with 6. 13.

In being and all perfections, *Gen.* 17. 1. I am the Almighty God, *Rom.* 9. 5. Who is over all, God blessed for ever.

I believe that God is the Fore-ordainer, Maker, Preserver, and Governour of all things, according to the counsel of his own will.

Job 37. 23. Acts 7. 2. Isa. 46 10. Eph. 1. 11.

I believe that God is the Fore-ordainer, *Prov.* 19. 21. There are many devices in a mans heart; nevertheless, the Counsel of the Lord, that shall stand, *Acts* 17. 26. And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Maker, *Gen.* 1. 1. In the beginning God created the heavens and the earth; *Act.* 17. 24. God that made the world, and all things therein, &c.

Preserver, *Neh.* 9. 6. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their Host, the earth, and all things that are therein,---- and thou preservest them all, *Col.* 1. 17. By him all things consist.

H.b. 1. 3.

And Governour of all things, *Psal.* 103. 19. His Kingdome ruleth over all.

Dan. 4. 34, 35. Mat. 10. 29, 30 Acts 17. 28 John 5. 17.

According to the counsel of his own will, *Eph.* 1. 11.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

I believe that God made man upright, after his own Image, in knowledge, righteousnesse and holinesse, who by transgressing the Law of his Creator fell from that holy and happy estate, and brought himself with his whole posterity into a state of sin and death.

Gen. 1. 27.

I beleeve that God made man upright, *Eccles.* 7. 29. God hath made man upright: But they have sought out many inventions.

Eph. 4. 24. Gen. 3. 6, 7. 16, 17, 18. Rom. 5. 18, 19. with Rom. 3. 9 10, 11, 12, 23. Psal 51. 5. Joh. 3. 3, 5, 6. Eph. 2. 1, 2, 3

After his own image, in knowledge, righteousnesse and holinesse, *Collos.* 3. 10. and have put on the new man, which is renewed in knowledge, after the image of him that created him.

Who by transgressing the Law of his Creator, fell from that holy, and happy estate, *Eccles.* 7. 29. God hath made man upright: But they have sought out many inventions.

And brought himself with his whole posterity into a state of sinne and death, *Rom.* 5. 12. sin entred into the world, and death by

by sinne: and so death passed upon all men, for that all have sinned.

I beleeve that man thus fallen, not being able to deliver himself from this state of misery, God so loved the world, that he sent forth his onely begotten Sonne Jesus Christ who took to himself our nature, and became man, being conceived by the holy Ghost in the womb of the Virgin *Mary*, made of her substance, and born of her, who being perfect God and perfect man in one person, free from sinne even in his humane nature and life, having fulfilled all righteousnesse, gave himself a sacrifice for our sins, and a ransome for us, by suffering the wrath of God, and the death of the Crosse, to reconcile us to God, and being buried, yet so triumphed over death, that he rose again the third day, and afterwards ascended up into heaven, where he remaineth ruling in equal power, and glory with the Father, and making intercession for us, whence he shall come again at the appointed day to judge the world in righteousnesse.

I beleeve that man thus fallen, not being able to deliver himself from this state of misery, *Rom.* 5. 6. for when we were yet without strength, in due time Christ died for the ungodly, *Rom* 8. 3. for what the Law could not do in that it was weak through the flesh, God sending his own Sonne in the likenesse of sinful flesh, and for sin condemned sin in the flesh. Eph. 2. 1.

God so loved the world that he sent forth his onely begotten Son Jesus Christ, *John* 3. 16. God so loved the world, that he gave his onely begotten Son: that whosoever beleeveth in him, should not perish, but have everlasting life. Gal. 4. 4, 5. 1 John 4. 9.

Who took to himself our nature, *Heb.* 2. 14. forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy, &c.

And became man, 1 *Tim.* 2. 5. there is one God, and one Mediator between God and men, the man Christ Jesus.

Being conceived by the holy Ghost in the womb of the Virgin *Mary*, *Matth.* 1. 18, 20, 21. Now the birth of Jesus Christ was on this wise: When as his Mother *Mary* was espoused to *Joseph* (before they came together) she was found with child of the holy Ghost — for that which is conceived in her, is of the holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus, &c. Luke 1. 27. 31, 35, 42.

Made of her ſubſtance, *Rom.* 1. 3. Concerning his Sonne Jeſus Chriſt our Lord, who was made of the ſeed of *David* according to the fleſh, *Gal.* 4. 4. In the fulneſſe of time God ſent his Son
Luke 2. 7. made of a woman, and borne of her, *Matth.* 1 25. —— ſhe brought forth her firſt-borne Sonne, and he called his name *Jeſus*.

Who being perfect God and perfect man in one perſon, *Matth.*
John 1. 14. 1. 23. Beheld, a Virgin ſhall be with child, and ſhall bring forth
Rom. 9. 5. a Sonne, and they ſhall call his name *Emmanuel*, which being in-
1 Tim. 3. 16 terpreted, is God with us.

Heb. 7. 26 Free from ſin even in his humane nature and life, 2 *Cor.* 5. 21.
1 Pet. 2. 22 for he hath made him to be ſin for us, who knew no ſin, that we,
1 John 3. 5 &c. *Heb.* 4. 15. he was without ſin.

Having fulfilled all righteouſneſſe, *Matth.* 3. 15. with 5. 17. Jeſus ſaid unto him ſuffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſſe.

Gave himſelf a ſacrifice for our ſins, and a ranſome for us, *Eph.*
Heb. 9. 14 5. 2. And walk in love as Chriſt alſo hath loved us and hath given
26. 28 himſelf for us, an offering and a ſacrifice to God for a ſweet ſmel-
Mar. 10. 28 ling ſavour.
1 Tim. 2. 6.
1 Pet. 3. 18 By ſuffering the wrath of God, and the death of the Croſſe,
Mat. 26. 38 1 *Pet.* 2. 21, 24. Chriſt hath ſuffered for us &c. —— who his
and 27. 46 own ſelf bare our ſins in his own body on the tree, &c.
Gal. 3. 13.
Phil. 2. 8 To reconcile us to God, 2 *Cor.* 5. 18, 19, 21. All things are of
Rom. 3. 24, 25, God who hath reconciled us unto himſelf by Jeſus Chriſt, and
26. with 5. 9 hath given unto us the miniſtry of reconciliation, to wit, that God
Heb. 2. 17 was in Chriſt reconciling the world unto himſelf, not imputing
1 Pet. 3. 18 their treſpaſſes unto them, &c.

Acts 2. 23, 24, And being buried yet ſo triumphed over death, that he roſe a-
27. Col. 2. 15 gain the third day.
Heb. 2. 14.

And that he was buried, and that he roſe again the third day
Luke 24. 51 according to the Scriptures; And afterwards aſcended up into
Acts 1. 9. 11 heaven, *Mark* 16. 19. after the Lord had ſpoken unto them he was received up into heaven, &c.

Rom. 8. 34 Where he remaineth, *Act.* 3. 21. whom the heavens muſt receive until the time of the reſtitution of all things.

Col. 3. 1 Ruling in equal power and glory with the Father, *Epheſ.* 1. 20, 21, 22. which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far

above

above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church;

And making intercession for us, *Rom.* 8. 34. who is even at the right hand of God, who maketh intercession for us. Heb. 7. 25

Whence he shall come again, *Acts* 1. 11. this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 1 Thes. 4. 14, 15, 16.

At the appointed day to judge the world in righteousness, *John* 5. 22, 27. for the Father judgeth no man: but hath committed all judgment unto the Sonne — And hath given him authority to execute judgment, &c. 2 Thes. 1. 7, 8, 9, 10. Acts 10. 42. with 17. 31

I beleeve that God the holy Ghost who proceedeth from the Father and the Sonne, *John* 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall, &c. Gal. 4. 6. Luke 24. 27. 44

Hath fully revealed the truth and will of God conteined in the Scriptures of the Old and New Testament, *Luke* 1. 70. as he spake by the mouth of his holy Prophets, which have been since the world began: Rom. 3. 21 with 15. 4. 2 Tim. 3. 15, 16, 17. 2 Pet. 1. 19, 20, 21. Ephes. 2. 20.

To be a perfect perpetual, and onely rule of faith and obedience, *Psal.* 19. 7. The Law of the Lord is perfect, *Isa.* 8. 20. to the Law and to the Testimony, *Luke* 16. 29. They have *Moses* and the Prophets, let them hear them. Deut. 9. 2. Rev. 22. 18, 19 Ephes. 2. 8.

And doth effectually apply to his elect, by working faith in the saving benefits of that redemption purchased by the blood of Christ, *Eph.* 1. 5, 7, 9. Acts 13. 48. John 6. 37, 39, 44, 45.

Which precious benefits are dispenced by the same Spirit, 1 *Cor.* 6. 11. But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God. 2 Thes. 2. 13. Tit. 3. 4, 5, 6, 7 Ezek. 36. 26, 27 Nehem. 8. 7. 2, 3. Isa. 59. 21.

In the use of those holy Ordinances, *John* 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Acts 15. 21. with 17 11. Mat. 15. 10. Mark 7. 14.

Which Christ hath instituted in his written Word, *Ephes.* 4. 11. 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers for the perfecting of the Saints for the work of the Ministery, for the edifying of the body of Christ. Rev. 1. 7, 11. Mat. 28. 19, 20. 1 Cor. 12. 28, 29. 2 Tim. 4. 2.

For

John 6.44. 45. Acts 12. 37. with 10. 44. & 26. 18. 1 Pet. 1. 23, 25. For the begetting, *Rom.* 10. 14, 15, 17. how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? And how shall they preach except they be sent? as it is written, how beautifull are the feet of them that preach the Gospel of Peace, and bring glad tydings of good things? So then, Faith comes by hearing, and hearing by the Word of God.

James 1. 18. 1 Thes. 5. 19, 20. Acts 2. 41, 46. 1 Cor. 10. 16, 17. with 11 20. 23. Luke 4. 16. Acts 13. 14, 15 16, 42, 43, 44. 1 Thes. 5. 20. 1 John 4. 6. And encreasing grace, 2 *Pet.* 2. 2. As new-born-babes desire the sincere milk of the Word, that you may grow thereby.

Carefully to be observed, *Isa.* 2. 3. Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*, and he will teach us his wayes, and we will walk in his paths.

Heb. 10. 24, 25. And let us consider one another to provoke unto love, and to good works: Not forsaking the assembling of our selves together as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching.

Matth. 28. 20. Eph. 4. 12, 13. Heb. 2. 25. Till his second coming, 1 *Cor.* 11. 26. for as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.

Rom. 8. 9, 11. 1 Cor. 3. 16. 2 Tim. 1. 14. I beleeve that the holy Spirit dwelleth, *John* 14. 17. even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you, and worketh; *Joh.* 16. 13. he will guide you into all truth.

Rom. 8. 14. Phil. 2, 13. Heb. 13. 21. 1 Joh. 3, 23, 24 with 4. 15, 16. In all that are drawn to beleeve in Christ; *Ephes.* 3. 16, 17. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the Inner-man, that Christ may dwell in your hearts by Faith, &c. Who being united

Eph. 5. 23, 30. to him their Head, *Joh.* 17. 21, 22, 23. that they all may be one, as thou Father art in me, and I in thee, that they also may be

Eph. 1. 10. 2. 23, with chap. 2. 19, 20. & 3. 15. & 4. 12, 13, 14, 15. & 5. 23 with Heb. 11. 23. one in us, &c. ——— that they may be one, even as we are one, I in them, and them in me, that they may be made perfect in one, &c. Make up one Catholick Church, which is his body, 1 *Cor.* 12. 12, 13, 14. 27. For as the body is one and hath many members,

and

and all the members of that one body being many are one body; so also is Christ.

For by one Spirit we are all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit; for the body is not one member, but many. Now ye are the body of Christ, and members in particular. The members whereof having fellowship with the Father, the Son and the holy Spirit by faith, *1 John* 1.3. Our fellowship is with the Father and with his Sonne Jesus Christ.

1 Cor. 1. 9. 2 Cor. 13. 14. Phil. 2. 2. 1 Cor. 3. 17. 2 Cor. 4. 13. John 17. 20, 21, Eph. 3. 17. with 4. 4, 5. Acts 2. 42, 44, 46. Rom. 12. 5 6. 1 Cor. 12. 25, 26, 27. Gal. 6. 2. Eph. 4. 2, 3, 4, 15. 16. Phil. 2. 1, 2, 3, 4 Acts 10. 4. and 26. 18. Col. 1. 14. Rom. 8. 1, 2. John 15. 4, 5. Gal. 5. 25. 1 John 5. 12. 1 Cor. 15. 51, 52. 1 Thes. 4. 16, 17. Luke 12. 32. Col. 3. 4. Rom. 6. 8. 1 Tim. 2. 11. 1 Thes. 4. 17. John 1. 3, 2. Matth. 25. 46. 2 Thes. 1. 8, 9. Rev. 22. 8. Mark 9. 24. 1 Pet. 3. 15.

And with one another in love, *1 John* 1.7. But if we walk in the light, as he is in the light, we have fellowship one with another.

Do receive here on earth forgiveneſſe of ſins, *Epheſ.* 1,7. In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace.

With the life of grace in Chriſt, *Ezek.* 36.26,27. A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, and I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements, and do them.

Gal. 2. 19, 20. For I through the Law am dead to the Law, that I might live unto God; I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the Faith of the Son of God who loved me, and gave himſelf for me.

And at the laſt Reſurrection of dead mens bodies, *Act.* 24 15. there ſhall be a Reſurrection of the dead, both of the juſt, and of the unjuſt.

Shall for ever enjoy the life of glory with God in heaven, *Mat.* 5. 8. Bleſſed are the pure in heart, for they ſhall ſee God, *Mat.* 25. 46.------But the righteous into Life Eternal.

When the wicked ſhall go into everlaſting puniſhment in hell, *Pſal.* 9. 17. The wicked ſhall be turned into hell, and all the people that forget God.

I do heartily take, *Iſ.* 44. 5. One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of *Jacob*, and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of *Iſrael*, *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God.

This

Exod. 20. 2, 3. Josh. 24. 21, 22, 24. Psa. 48. 14. with 63. 1. Psa. 4. 6, 7. Job 19. 25, 26, 27. Luke 1. 47. John 20. 28. Rom. 8. 2. Gal. 2. 20. 1 Pet. 1. 2. Deut. 26. 17. Isa. 44. 5. Luke 10. 27. Deut. 6. 5. Acts 11. 23. John 14. 15, 16, 18, 21, 22, 23, 24. 2 Sam. 12. 24. Luke 1. 6. Deut. 4. 2. with 5. 32. & 12. 32. Rev. 22. 18. Job 14. 14. Psal. 48. 14. Luke 1. 74, 75. Revel. 2. 10. Psa. 119. 106, 115. Isa. 2. 3. Mich. 4. 2. Act. 2. 42, 44, 46. Heb. 10. 23, 25. Rom. 12. 3, 4, 5. to the 10. with chap. 16, 17. 2 Thes. 3. 6, 11, 12, 14. Col. 2. 5. 1 Cor. 11, 12, 13, with cha. 14. 32, 33, 34, 37, 40.

This one God for my only God, *Deut.* 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his Statutes, &c.

And chief good, *Psal.* 73. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

And this Jesus Christ for my only Saviour and Redeemer, *Act.* 4. 12. Neither is there Salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

And this Holy Ghost for my Sanctifier, 1 *Pet.* 1. 22. Seeing ye have purified your selves, in obeying the truth through the Spirit, &c. *Psal.* 51. 11. Take not thy holy Spirit from me.

By his grace giving up my self wholly to this one God, 2 *Cor.* 8. 5. First, they gave their own selves to the Lord.

To love and obey him sincerely and faithfully, *Matth.* 22. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

According to all his Lawes contained in the holy Scriptures, *Psa.* 119. 6. Then shall I not be confounded, when I have respect unto all thy Commandments.

And all this unto the death, *Psal.* 119. 112, 117. I have inclined my heart to perform thy Statutes alway, even unto the end. —— I will have respect unto thy Statutes continually.

Also I consent and resolve in the strength of Christ, *Josua* 24. 15. I and my household will serve the Lord.

To hold constant Communion with the Church of Christ in the publick Worship of God, *Jer.* 50. 5. They shall ask the way to *Zion* with their faces thitherward; saying, Come and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten

And to submit to the Government and Discipline which Christ hath ordained: If thy Brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee thou hast gained thy Brother; but if he will not hear thee, then take with thee one or two more, that, &c and if he shall neglect to hearken, then tell it unto the Church; but if he shall neglect to hear the Church, let him be unto thee as a Heathen man, and a Publicane.

For his own glory and his peoples good) 2 *Cor.* 10. 8. For though

though I should boast more of our Authority which the Lord hath given us for edification, and not for destruction; and Chap. 13. 10. The power which the Lord hath given me to edification, and not to destruction.

And that I may have the opportunity of the enjoyment of these priviledges for the advancement of mine obedience, I resolve and and promise, *Isai.* 44. 5. One shall say I am the Lord, and another shall call himself by the name of *Jacob*, and another shall subscribe with his hands unto the Lord, &c. 2 *Cor.* 8. 5. And this they did; first gave themselves to the Lord, and unto us by the will of God, 2 *Cor.* 9. 13. They glorifie God, for your professed subjection to the Gospel of Christ.

To submit to the Ministerial Guidance and over-sight, exercised according to the rule of the Word in this Congregation, *Acts* 14. 22. And when they had ordained them Elders in every Church, *Acts* 20. 28. Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Over-seers, to feed the Church of God, *Heb.* 13. 17. Obey them that have the rule over you, and submit your selves to such, for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief, for that is unprofitable for you.

And to the Brotherly advice and admonition of Fellow-Christians here, *Rom.* 15. 14. I am perswaded that you are filled with all knowledge, able also to admonish one another, *Col.* 3. 16. Let the word of Christ dwell in you richly, in all wisdome, teaching and admonishing one another, *Jude* 20. Ye beloved, building up your selves in your most holy Faith,---keep your selves in the love of God, and of some have compassion, making a difference; others save with fear, pulling them out of the fire, 1 *Thes.* 5. 11. Comfort your selves together, and edifie one another, *Heb.* 3. 16. Exhort one another daily, *Heb.* 10. 24. Let us consider one another, to provoke to love, and to good works.

FINIS.

THE AGREEMENT OF THE MAJOR, ALDERMEN, and Inhabitants of the Towne of Tenby.

WEE the Major, Aldermen, and inhabitants of the Towne of *Tenby*, doe hereby humbly Declare, that we will be alwaies obedient to the Kings Majesties Royall Commands, and will serve him with our Lives and Fortunes, and assist Him against all Rebells and Rebellions whatsoever, and will submit to His Majesties authority now placed in the Right Honourable *Richard* Earle of *Carbery*, Lord Lieutenant Generall of the Counties of *Pembrock*, *Carmarthen*, and *Cardigan*, the Town and County of *Haverfordwest*, and the Townes of *Pembrocke* and *Tenby*, And withall will heartily Contribute to His Majesties service to the best of our abilities; And we doe farther declare and ingage our selves upon the Faith of Loyall Subjects, that we will not receive into our Townes any Garrison, Force, or Person whatsoever sent or to be sent thither from any who now are or hereafter shall be in Rebellion against His Majesty, under the name of the forces of King and Parliament, but will dutifully receive and imbrace all such armed Forces and Garrisons as our said Lord Lieutenant Generall shall thither send or Command for the safe guarding of the said Towne for the use and service of His sacred Majesty. For assurance whereof we have hereunto fixed our Common Seale, and subscribed our names this thirtieth day of *August*. 1643.

Thomas Wyatt Major.
David Hammond.
Fran. Long.
Rice Prickard.
John Rogers.
Robert Browne.
Richard Iewell.
Walter Sherburne.
Divid Palmer.
Thomas Barret.
Rice Barrowe.
Richard Wyatt.
Griffeth Gibbon.
Iohn Barrow.
Iohn Sounder.
Henry Gibbs.
Lewis Bishop.
David Stowell.
Thomas Stephens.
William Record.
Iohn Stone.
Iohn Poyer.
Mich. Sutton.
Iohn Henton.
Silvanus Griffith.
Iohn Hammond.
Richard Williams.
Nicholas Horsam.
Iohn Thomas.
Phillip Davis.
Rice Gitto.
Bartho. King.

Printed at *Oxford*, by *Leonard Lichfield*, Printer to the *University*. 1643.